4: Biswas D, E-3, 4 (1931-1945) 1956
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796 Besides these, the Santals join in many of the
197 Hindu festivals. In the *Durga Puja* ceremony the Santals come to[2] see the ceremoney and rejoice. Within their village they, both males and females, sing and dance together for these five days. The Santals
175 perform the *Kali Puja*. Evidence of this can be
177 ascertained from news published in one of the daily
796 newspapers in the year 1933 on February 16th.

•[204] "The Santal Guru Sannyasi Baba has sent the following letter to be District Magistrate, Malda :

> About a hundred Santals from Malda bring it to my notice that their annual Kali puja which was so long performed by their Sardar Jitu under my orders is going to be stopped. Unhappily, Jitu under a sad mistake died and the Santal Kali puja should not, on that account, be stopped. On the other hand, to allay this strained feeling amongst the Santals I propose to hold the Santal Kali puja at Malda myself. I assure you there will be no disturbance and not only that it will bring back the old good feelings so far as practicable under the circumstance.
>
> As the puja will be held in the month of Falgun I shall be highly obliged to recive an early reply to this letter at your earliest convenience. The annual Santal shooting passed off smoothly and the authorities allowed it and were satisfied."[1]

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[1]The Amrita Bazar Patrika, February 16, 1933.

2 [Erratum: this should read "to." Cf. errata sheet, category 116, p. ix -- Analyst]

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tion without losing sight of their main objective, the presentation of the Christian Gospel. One of their missionaries wrote in 1805: "We have by no means lost sight of the all-important fact that secular education without heart culture is of very little consequence. Hence, we have ever made the spiritual instruction of the people as prominent as possible. . . ."[1]

The main missionary effort developed in the north after the tragic rebellion of Santals had directed public attention to their affairs. The Santal Mission of the Northern Churches published its Seventy-Fifth Annual Report in 1941 and reported a total community of over 25,000 Christians. This mission, with supporting committees in Norway, Denmark and America, grew out of the pioneer work of a remarkable Norwegian, Lars Olsen Skrefsrud, and his Danish companions, Mr. and Mrs. Boerresen. Resigning from the Gossner Lutheran Mission, they began work independently and established a mission station at Benagaria in 1867. Skrefsrud, who was in every sense a giant of a man, prepared an *Introduction to the Grammar of the Santali Language*, which was published in 1873. It is to his enthusiasm and interest that we owe the account of the Santal traditions published in Santali in 1887. His linguistic work was carried forward and developed by the great scholar P. O. Bodding. To their efforts more than to any other cause the Santals owe the fact that Santali has developed a literature. The first efforts of the missionaries were aimed at providing the scriptures, song books and reading primers, for which purpose the Roman script was adapted, but a great stimulus to the study by the Santals of their own institutions was provided by the publication of the traditions.[2] This mission also publishes the only Santali periodical, which is now in its twenty-sixth year. Other societies that have made notable contributions to missionary work in the Santal Parganas and neighbouring areas are the Church Missionary Society and the Church of Scotland, the latter being particularly noted for the excellent service of medical missionaries at Bamdah. The Santal members of the different Church bodies are brought together in the meetings of the Santal Christian Council, a body that was established in 1934 and is the only organization of any kind that brings together Santals

[1] Stacy, *Life of Otis Robinson Bachelor*, p. 318, quoted from *Primary Education among Santals of Midnapore*, 1931, A Survey with Proposals, by Lewis Clayton Kitchen, Calcutta.

[2] *Mare Hapramko reak' Katha*, Dumka (1st ed., 1887). An English translation by P. O. Bodding was published in Oslo in 1942, entitled *Traditions and Institutions of the Santals*.